

The Evening World.

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ITS WORST APPEAL.

THE WORLD'S exposure of Ku Kluxism has given the country a glimpse of what is undoubtedly the most insidious and dangerous appeal this secret organization makes to many who join it. That appeal is the half-expressed suggestion that the Ku Klux Klan offers power and means for the avenging of wrongs with which law and justice deal too slowly.

There could be no greater menace to American institutions than a society which taught Americans that high-sounding oaths to support those institutions justified them in taking the law into their own hands when they found themselves dissatisfied with its processes.

Night-riding, bar and feathering parties, and the like, appeal strongly to men who can easily be persuaded that rituals and hoods will convert them into judges privileged to commit acts of violence in the name of some "higher justice."

"Wrong rules the land and waiting justice sleeps."

It is easy to understand why the Imperial Wizard of the Ku Klux Klan appropriated for his "sacred book" lines of J. G. Holland containing the above. The Imperial Wizard found the meaning of the words could be admirably perverted to his purpose—with the added suggestion that "men of sterling worth" are needed to "redress these wrongs."

Lawlessness in the name of law—and masked!

There is no more subtle and sinister suggestion where passions are aroused in weak or prejudiced minds.

There are some things even the President of the United States has to do whether he wants to or not. But cutting up his victims on gold plates is not one of them.

ADVICE TO A CREDITOR NATION.

DISCUSSING the trade problems of the United States, the British Statesman observes:

There are two ways only which a great creditor nation, as our experience has shown, can build up a great foreign trade. We adopted first one and then the other, and found it finally more prudent to combine both. The one is, to invest upon an enormous scale in new and backward countries, and thus create a market for certain products of the investing country. Has the United States the mobilizable capital available, which she can spare from her own country for such a purpose? The other is, to admit imports with the utmost freedom from her creditors. She need not fear the killing of any of her own industries that have real stability. The gradual recovery of her creditors will itself create a great market for American products.

The above naturally clashes with the American view which would keep the United States in a rigidly walled isolation, turning national prosperity into a national liability.

SLIPPING BACKWARD.

WILL the reopening of its public schools for the fall term ever be an occasion in which the city can take pride?

The problem of providing for upward of 900,000 pupils is no small one. But as the numbers of school children increase this great municipality might at least be expected to make progress in caring for them.

To-day finds worse congestion than ever in the city's schools, more pupils reduced to "part time" schooling, more buildings too old, unsanitary and out of repair to be fit for use.

The Evening World's investigation has shown that of thirty-six school buildings reported in bad condition in June, thirty-one are no better now.

Something must be done and done at once to keep the city's schools from going from bad to worse. A comprehensive building programme is needed, with a Municipal Administration that can be trusted to put it through.

The City of New York is rich enough to keep up with the needs of its school children. It would be short-sighted economy to do otherwise.

The California movie colony has long countenanced conditions that are a national scandal. There should be a clean-up.

GROUND FOR MISGIVING.

SPEAKING to the Assembly of the League of Nations in Geneva, Arthur J. Balfour, head of the British delegation, regretted the handicap to the League in the non-fulfillment of the hope of those who framed the covenant that "when it was accepted it would include all nations of the world."

As to disarmament, Mr. Balfour said:

"How can the nations within the League pass self-denying ordinances regarding the manufacture and distribution of arms when great manufacturing nations outside the

League refuse to be bound, refuse even to consider the problems which the others within the League are endeavoring to deal with?"

In just what state of mind does Mr. Balfour look forward, we wonder, to the Washington Conference on the Limitation of Armaments?

Is he inclined to feel that the present Government of the United States might be perfectly capable of trying to enter into a disarmament agreement with the reservation that of course the United States, being the United States, must always be at liberty to break any of the rules?

There are grounds for misgiving on this point.

THE MAN FOR BOTH.

THE bigger the plurality for Henry H. Curran in to-morrow's primaries the better the prospect of four years of good government for the City of New York.

Reasons?

Because of the three men competing with Curran for the Mayorality nomination—Haskell, La Guardia and Bennett—not one has Curran's experience and proved ability in municipal affairs, not one has Curran's power of attraction for the votes of all anti-Tammany elements, not one has Curran's chance to beat Hylan.

The way to beat Hylan is to concentrate every anti-Hylan vote on the candidate who best represents what Hylan is not and to leave no doubts or divisions among the forces that must unite to elect that candidate.

Judge Haskell has tried to inject into the campaign the false issue of Prohibition.

What could a "wet" Mayor of New York do but either enforce the law as it stands or get himself summarily removed by the Governor if he failed to enforce it?

Curran is pledged to stand by the constitutional right of citizens to security against unwarranted search and seizure whenever that right is menaced by lawless methods of Prohibition enforcement. Haskell, if he were elected Mayor, could do no more.

The choice between Curran and Haskell is between two candidates bound by the same laws and limits so far as the enforcement or non-enforcement of Prohibition in this city is concerned.

But in the matter of experience and demonstrated capacity in the practical business of municipal administration the advantage is overwhelmingly with Curran.

After four years of Hylan, experience and competence are the paramount needs in the City Hall. All the "wetness" in the world would not compensate for their absence.

The best thing that can come out of to-morrow's primaries is a Curran vote big enough to sweep the Haskell, La Guardia and Bennett factions into the main current and rally every independent and anti-Tammany vote in the city to the one candidate who measures up to the two jobs ahead:

The first of those jobs is to beat Hylan next November, and the next is to give New York four years of the antithesis of Hylanism.

For both jobs Curran is the man.

The bout between Henry Arthur Jones and H. G. Wells went to about ninety-nine rounds with no decision. And now Jones is squaring off at George Bernard Shaw.

SAN ANTONIO STRICKEN.

SAN ANTONIO, Tex., has suffered severely from a disastrous flood which inundated the city without warning following a cloudburst. Upward of two hundred dead and millions of dollars loss in damage to property seem likely to be the sad reckoning.

But one thing may be remembered. No community in the United States is so remote that when disaster overtakes it it is not sure of immediate and hearty help from every other community—it help is needed.

San Antonio can have all the aid it requires. Money, food, clothes, nurses, workers—all will be rushed to the spot in any quantity asked for.

This country can take pride in being just like a little, old-fashioned town when somebody is burned or flooded out of house and home.

TWICE OVERS.

"HAVE I told any one I wished to re-enter politics? I ask only one thing to be left alone."—Georges Clemenceau.

"THERE should be a law that all these old men who marry young women should have a guardian appointed to look after them."—Justice Morschauser.

"OUR idealistic leadership in America is very weak and flabby at present."—Rev. Dr. Bernard Iddings, President of St. Stephen's College.

"THE only regular thing about Murphy has been his attempt to avert the primary choice in any district where the victor was in disfavor with him."—James J. Hines.

Ku Kluxing

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By Rollin Kirby



From Evening World Readers

What kind of letter do you find most readable? Isn't it the one that gives you the worth of a thousand words in a couple of hundred? There is fine mental exercise and a lot of satisfaction in trying to say much in few words. Take time to be brief.

To Be a Good American.

One of the deplorable tendencies of the times is the lack of toleration which is shown not only by the bitterness of certain individuals but also by various organizations that seem to pride themselves upon their Americanism.

To be a good American does not necessarily imply an extreme or excessive admiration for everything in the United States, although most of us do fully appreciate the advantages and privileges extended to us through the Constitution.

The first requirement of a good American is to believe in the spirit of toleration, because it is one of the fundamental principles of the Constitution. After that he must translate it into action, and unless he does he is no more an American than a Hottentot.

The best interpreter of the Constitution is the man who believes in the usage of its laws. When self-ordained persons or societies take it upon themselves to regulate the conduct of other persons, whether for racial, political or religious reasons, they become a decided menace to our democratic form of government.

Whether a man is a Catholic, a Protestant or a Jew, he has a legal right to practise his religion without interference from individuals, organizations or Federal or State Governments. All denominations which do not recognize this voluntary principle are not American in spirit or fact.

Long before now we have had a "Native American Party," which was opposed to the election of foreigners and Roman Catholics. There was also the celebrated "Know Nothings," a political party with somewhat similar aspirations. These un-American organizations have passed out of existence, and those of to-day will do the same thing.

An American, as stated in the Standard Dictionary, is "a native or legally constituted citizen of the United States." It also defines an American as an aboriginal or one descended from European settlers. According to these definitions, whether one is native born or whether his ancestors arrived from another part of the world a few years or a couple of centuries ago, or whether he was legally declared a citizen of the United States is a short while ago, he is just as much an American as anybody else if he lives up to the principles of the Constitution.

For twenty-five years he worked for success, passing through many hardships and disappointments, changing a barren claim of 160 acres

and thereafter let all of us be fair-minded enough to respect and appreciate every one who has been born or has seen fit to become an American citizen.

Those who have a long American lineage, and especially those who can trace their ancestry back to the framers of the Constitution, have something about which they can be justly proud, and while they may cherish the memories of God-given ancestors, they should not feel that they are the only Americans. In fact, they should be delighted that there are so many others who also wish to cherish and perpetuate the beautiful sense of justice established by their splendid and courageous forefathers.

JOHN LYNCH.

44 Johnson Street, Brooklyn, N. Y., Sept. 11, 1921.

Some Whys.

To the Editor of The Evening World.

Will some one kindly tell me why we must pay \$1 a hundred pounds to get coal in September, 1921? Or pay at the rate of \$20 a ton for coal because we have no room for more coal at a time? Why must the very poor pay \$80 a ton for bundle wood?

With rent increased from \$21 a month in 1919 to \$45 a month in 1921, why expect a man on \$22 a week to provide for nine persons? Butter and eggs and meat have jumped in price again.

Imagine boiled ham, sliced, at 95 cents a pound in September, 1921, when the papers insist wholesale meat prices have gone down! It is impossible to pay these prices and buy, buy, buy. Instead, it's buy-by-for.

ONE POOR SIMP.

Brooklyn, Sept. 6, 1921.

"For Big Farming, Go West!"

To the Editor of The Evening World.

Mr. James McE's letter concerning "Westerners Coming East," in yesterday's issue, has made me think how many will be influenced by such a pessimistic prophecy of Western farming, and how many people living in the East really feel so forlorn about our Rocky Mountain country that they prefer grubbing in gravel to irrigating fertile soil.

Six years ago I had the good fortune to visit a valley in North Central Washington, where the famous "Skookum apples" grow. Forty-five miles from a railroad I worked for a rancher who had made good. He was labeled as rather selfish, but all I could see about him was his stern discipline, his complete devotion and unshakable determination to make his place.

For twenty-five years he worked for success, passing through many hardships and disappointments, changing a barren claim of 160 acres

UNCOMMON SENSE

By John Blake

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CONFIDENCE NEEDS A FIRM FOUNDATION.

Confidence wins battles, builds fortunes, insures happiness.

Nothing great can be accomplished without it.

It was the confidence of the allies in ultimate victory that defeated the best equipped nation that had ever set out for world conquest.

It was confidence that gave America to the world, that brought about the invention of the steamship and the steam railroad, that produced everything that makes mankind better and happier to-day than it was in the early days of history.

Upon an individual's confidence in his cause and himself depends his future.

Upon a salesman's confidence in the goods he has to sell and upon his own ability to dispose of them depends not only his own success but in part the success of the firm that employs him.

Every man beginning life should cultivate confidence. But he should remember that confidence cannot be founded on air, or on conceit, or upon self-satisfaction. It must have the solid foundation of ability and of experience.

A first class salesman, before he undertakes to market an article, wants to know that it is a good article which will give satisfaction to the buyer.

If it is he will confidently undertake to sell it. If it is not he will have nothing to do with it.

You, who must market your own ability, must be satisfied that it is real ability, or you will have no confidence when you go forth to dispose of it.

It is necessary, therefore, to the creation of confidence to cultivate ability, and you cannot cultivate ability without hard work and hard study.

Master the trade or profession you are in and you can practise it with confidence and inspire confidence in others.

Half master it and you will have little confidence in yourself, and no one else will have any confidence in you at all.

Do not be in too big a hurry to succeed. Do not be sure of yourself till you know what you can do and how well you can do it.

If you honestly measure yourself with others and find you are more industrious and more studious and more courageous, go out with all the confidence in the world to make good. You will do it.

But if you have any doubt about these qualities, wait until they are more fully developed.

The fools that rush in where angels fear to tread have confidence, but they are fools, nevertheless.

Success to the Brooklyn caravan to Idaho. May their hearts ever be hopeful and their determination lasting, for that spirit will water any desert desirable for farming, and success and happiness will crown its victory.

No need of any one being sorry for southern people. Their own adventure yields more life-progress and happiness than all the luxuries of life yield to those who see only the difficulties of an undertaking. For big farming, go West!

JOE CHERNICK.
New York, Sept. 6, 1921.

Stories Told by the Great Teacher

By Rev. Thomas B. Gregory

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THE CHILDREN OF THE MARKET PLACE.

The story of the "Children in the Market-Place"—Luke, vii: 31, 35—is full of the sharpest sarcasm, nor is the sarcasm a grain the less effective for the wit with which the shafts are tipped.

The story proves beyond a doubt that the Great Teacher was not devoid of HUMOR and could appreciate a FUNNY situation as well as the next one.

Children are the same the world over and the ages through, and in Palestine, 2,000 years ago, the little folk were just what they are to-day in America—great imitators of the older folk, and in their playing very serious and matter-of-fact. To children their playing is not play, but is as real as the doings of grown-ups are to them.

And so one day the Great Teacher noticed a bevy of children playing "Wedding" and "Funeral" in the Market-Place. Things did not go as the musicians thought they ought to, and they cried out to the audience, "We piped to you and you forgot to dance, and then we waited to you, and you forgot to weep."

Taking the action of the children as His text the Master applied it to the equally ridiculous action of His adult contemporaries, even the men and women who stood before Him.

"John the Baptist comes eating and drinking, and you say he hath a devil. The Son of Man comes eating and drinking, and you say, 'Behold! a gluttonous man and a wine-bibber, a friend of publicans and sinners!'"

In brief, you are like the children in the Market-Place. You are without judgment and without seriousness. Most of the time you are trifling, and when you try to be serious you turn out that you are either all or unwilling to determine the truth from the wrong, the true from the false.

And the situation to-day is no better than it was when our story was told. It is just as true to-day as it was then, that "all the world are fools," and all the Men and Women merely PLAYERS.

The "Men and Women" are but "children of a larger growth," utterly unable to reason or quite indifferent to the truths that surround them, for, the almost hopeless slaves of prejudice, shouting how for this and now for that, as being in the passing whim or prejudice.

To be real serious for just a week, and for that week to sincerely and earnestly seek for the truth, would inevitably result in the smothering of most of our Thought Systems, together with the practices that have grown out of them.

The thing we call History is largely the story of the children PLAYING in the Market-Place.

Now, and far between, are the ADULTS in human society who are and nearly all of those who came were killed off.

But now and then one survives to do a little of the things that have come over the result of his thinking to his isolated successors, and in this way there has come about the slight improvement in human society, so that many may day be something more than humanity.

WHERE DID YOU GET THAT WORD?

74—TRUMP.

Our old friend "Trump" is an irregular descendant of the more pretentious word "triumph." But he would be hardly recognized by his original ancestor.

When a victorious Roman General returned from an especially successful killing of natives, one of his rewards was a certain sort of triumph with the Greek word "thrasmos," a hymn to Bacchus, sung in procession.

When you or your opponent in the game of bridge, for instance, holds a certain card of a certain suit that card carries the assurance of a triumph in the play. Hence such a card is called a trump. In the course of time the word "triumph" as applied to certain cards in games, lost two of its letters and became plain "trump."

On the principle that usage makes language, it is said a mistake to call a trump a "trumpet," for "trump" is correct.

"That's a Fact"

By Albert P. Southwick

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The Dutch farmers of Long Island brought with them from Holland the skill in field culture which had been developed by their countrymen to the highest point then attained anywhere in the world, and for two centuries they and their descendants devoted themselves to the production of the important agricultural staples.

As the Dutch colonists on Long Island had done at home, so here they built their barns broad and generous, with heavy roofs sloping nearly to the ground. Huge doors, wide and high enough to admit a loaded hay wagon, opened at the ends. Their houses presented a hip-roof that afforded adequate shelter, though they were substantially built.

It was the agricultural and not the commercial possibilities that the first settlers sought on Long Island. Manufacturers were prohibited by the authorities of Holland and by the Dutch outlet at New Amsterdam. Long Island remained for many years the grain field of New Netherlands, the modern New York City of Manhattan Borough.